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Something

Written by occasion

of that fatall and memorable accident in the Blacke-Friers on Sonday, being the 26. of October 1623. *stilo antiquo*, and the 5. of November *stilo novo*, or *Romano*.

K. Black Friars.

MVSEVM BRITAN NICVM

Printed M.DC.XXIII.

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Something written by occaſion of that fatall and memorable accident in *the Blacke Friers, on Sonday, being the 26. of October. 1623.*

AS it hath pleaſed God to reueale himſelfe vnto vs in his holy Word, whereby by many ſeuerall attributes and adiuncts, we may diſtinguiſh of his actions, applying them to his power, prouidence, all-ſufficiencie, purity, wiſedome, holineſſe, iealouſie, wrath, anger, almightineſſe, euerlaſtingneſſe, and ſuch like: and which may be yet comprehended vnder theſe two heads, *Iudgement* and *Mercie*: ſo may wee make vſe of them accordingly in all times, and fortunes, good and bad: For the whole world and the maſſe of people in the ſame, are now gouerned and ſwayed by the two maſtring curbes of proſperity & aduerſity: *proemium* or *piena*, vanity or miſery: ſo that if a iudgement come, we are likewiſe to come to humilia-

tion, if a mercy fall, wee are to fall on our knees, and praiſe the God of mercy. If proſperity ouerflow, we are not to be elated: if aduerſity ouerpreſſe, wee are not to be deiected: if a reward cloath vs, wee muſt not ſpread a Peacocks taile: if a puniſhment laſh our ſides, we muſt neither repine, nor hang downe the head like a bulruſh. In a word, God muſt haue the glory of all, and we the ſhame of our vnrighteouſnes; onely by way of animaduerſion wee muſt take heede that wee doe not iudge of Gods workes by outward ſhowes, nor of mens deſtenies by the vntowardneſſe of *fortunes*: For ſo wee may confound the good & bad together, and fall into an error of preiudication, by preſumptuouſly iudging our brethren, as the God of iudgement either graſpeth an iron rod in his fiſts to bruiſe them, or openeth his louing armes to embrace them: nay, we muſt not ſacrifice to our owne nets, or thinke the better of our ſelues, as *Tyrus* did, becauſe ſhee was full and ſate as a Queene, predominant in her glory: For then there is a hand that holdes a ſtone in heauen to daſh the golden

Image in pieces, while hee is ſpeaking the word? Is not this *Babell* the great Citie, which I haue built, &c. and a voyce from heauen, that will ſay, *Stulte hac nocte*: nor ſhould we be quite ouercome with paſſion or penſiueneſſe, though wee groane vnder the preſſure of affliction, or deſpaire of Gods fauour, becauſe we are deſpighted with his vengeance; For *Peter* you ſaw and his fellowes did watch all night in vain, and could catch no fiſh, till Ieſus came in the morning.

This error of iudging concerning others, Chriſt reprehends in the Iewes, for ſuppoſing them more wicked, then the reſt vpon whom the Tower of *Shilo* fell. In his Apoſtles, for demaunding whether the borne blinde man, or his parents ſinned in that puniſhment. In the clay for asking the Potter, why it was not made of this, or that faſhion. This error of iudging concerning our ſelues, was condemned in *Caine* for deſpairing: in *Iſraell* for preuailing againſt *Beniamin*: in *Ieruſalem* for boaſting of the Temple, and outward bleſſings; and in all the Monar-

chies and great Cities of the world, that neuer dreamt of alteration, becauſe they lay ſnorting and ſleeping in ſecurity.

Notwithſtanding all this, when the controuerſie lies betweene Gods cauſe, and mans malice: betweene the holy Prophets, and the Prieſts of *Baal*: betweene Chriſt Ieſus, and the Phariſes: betweene the Primatiue Church, and the perſecuting Tyrants: betweene the prelacy of *Rome* in her pride cloathed in purple, and cloth of gold, and ſuch as went in Gotes haire, and Sheepskins, wandring in the deſolate and forſaken places of the world: betweene the woman in the Wildernes, and the great Dragon watching to deuoure her childe: betweene Chriſt and Antichriſt: nay, in plainer tearmes, betweene Papiſtry, and the reformed Churches of *Europe*, none of the brethren, but manifeſt oppoſites, For ſuch is their vncharitablenes, that we are hereticks, and immediately damned.

When I ſay we are to deale with ſuch Antagoniſts, and inficious aduerſaries, wee may well vſe the language of *Canaan*: ſhew

a holy zeale in our anger, and need not bee more mannerly, no not in tearmes, then the holy Ghoſt himſelfe is; but plainly denuntiate what God threatens, and manifeſtly confirme Gods iudgements againſt them, when he determines a vengeance: and of this we haue warrants and examples in the Sctiptures themſelues.

When the zeale of *Phinees* killed *Zimri* and *Cosby*, becauſe they defiled Gods commandements with a filthy polution: was it not a iudgement? and who durſt commiſerate the delinquents? when *Elim* mocked the Prieſts of *Baal*, and bade them cry lowder, though they launched themſelues till the bloud came: was he condemned? nay, did he leaue ſo? no, no; hee committed them to ſlaughter, and God in his wrath ſent a vengeance vpon them: thus *Iehu* was his inſtrument; thus *Dagon* fell, when Gods Arke came into the Temple; thus *Sampſon* killed 2000. at his death; and thus did all the true Prophets deale with the mightie men of the time.

Though *Moyſes* was the meekeſt man in the

the world, yet in Gods cauſe, how ſtoutly did he withſtand *Pharo*, yea ſtood in the gappe betweene God and the people, and would not let him deſtroy them.

When Chriſt came into the world, his harbinger *Iohn* calls the Phariſies a generation of Vipers, and Chriſt himſelfe tearmes them hipocrites, denounceth a woe againſt them, and is bold with *Herod* by the name of Foxe: he that readeth the ſtory may eaſily know, what infinite iudgements fell vpon the perſecutors of the primitiue Church, and who will not confeſſe, but the hand of God did both puniſh the aduerſaries of his Church from time to time, and preſerue that ſprinckling of Oliues, which yet remained here and there after the Vintage: ſo that our enemies cannot deny, but euen now the graine of Muſtard-ſeed is growne a ſpreading tree, and *Rome* quaketh for feare, to behold the birds of the ayre to build their neſts in it, and the beaſtes of the forreſt to ſhelter vnder the ſhade. What meanes the holy Ghoſt by the tearmes of *Antichriſt*, the man of ſinne, the ſonne of perdition, the

ſeat of iniquity, the whore of *Babilon*, the ſtrumpet vpon the beaſt with ſeauen heads, and ten hornes, the cup of fornication, with all the diuerſitie of vengeance; if we may not vſe the ſame tearmes, and be at defiance with Gods enemies: as for Luke-warmenes, it will not be enduced in a ſpirituall wombe without vomiting? or reconciliation either of papiſtry to vs, or we to papiſtry: oh that euer I ſhould heare the tearme, or read the bookes for ſuch abſurdity! nay, my heart leapes for ioy to thinke vpon the rumor, concerning the honourable Archbiſhop, who would haue no diſputing in his houſe, but bade them diſpute, who doubted of their faith and religion: ſo that we muſt be confident of one baptiſme, and one ſaluation, one Ieſus Chriſt, and one God the Father of vs all, and being confident, let vs not be aſhamed of our profeſſion, nor play the temporiſers with the Vanities of time, but in plaine tearmes take Gods enemies for ours, and be no companions with the workers of iniquity.

Sed quorſum hæc? wherefore is all this.

Now I come to application: On Sunday

the 25. of our *October*, & fift of *Nouember* by the Romane account, there happened a memorable and lamentable diſaſter at a Popiſh meeting, or conuenticle in a houſe adioyning to the French Embaſſadors in the *Blacke Friers* : for betweene the houres of three and foure in the afternoone, as the Ieſuite Prieſt was in the midſt of his ſermon, or if you had rather, his exerciſe : It pleaſed God, that the roome wherein they were placed, being two ſtories high, fell downe at once with the breaking of the maine Beame, to which the Ioice were faſtened, and draue the lower roofe or roome vnder them with it violently to the bottome, whereby the whole company, except ſome few placed in windowes, and ſtanding cloſe to the walls, were in a manner bruiſed, or ſmothered betweene the two Seelings, to the vtter loſſe of a 100. perſons or therabouts, there being in number aboue 200. at firſt in the aſſembly; now you muſt conſider, that of this company ſome were obſtinate Papiſts, ſome ſilly nouices, ſome ignorant newters, ſome went out of curioſity, ſome vnder colour of the better confirmation of their opinions, ſome to bee

eare Witneſſes of the fame of theſe rarely qualified Prieſts; ſome as companions to others, ſome for nouelty, and ſome as temporiſers; For being of no religion, they thought the name of Catholicke, or the mother Church would carry it; or being poore, they hoped that the charitie of the Papiſts would releeue them; much like penurious Apothicaries, who to get the cuſtome of Romiſh Phiſitians, and ſo to bee acquainted with Patients of the ſame ſtamp, are contented to admit of the ſame religion: and to make the matter more ſure, or more notorious, bring in the whole family, wife, children, and ſeruants to profeſſe as much.

Now from this fatall accident ariſeth a queſtion, whither it were a iudgement of God or no? or whether we may well put it into the Catalogue of his wrath and vengeance? to anſwer which, I will firſt tell you, what the Papiſts ſay: Secondly, what the Proteſtants may ſay: Thirdly, I will open the ſtory more particularly: Fourthly and laſt of all, I will referre it with a concluſion to your owne ſoules, for vſe and obſeruation.

1. Firſt, then the Papiſts will haue it a meere accident, and ſo impute it to the Antiquity of the building, and the rottenneſſe of the timber:

ſome of them againe, marſhall the defunct in the inuentory of Martyres, as if for all the liberty afforded them from a gratious conueniency at the lawes of the kingdome concerning Romiſh and papiſticall Maſſes and meetings, they were enforced into roomes, and Garrets, being denyed firmer buildings and Churches, as you reade of *Pauls* preaching, when *Eutiches* fell out of the window; ſome being told of their eſcape, and aduiſed to giue God thankes for their diuerſion, haue not only denied that, but wiſhed that they had died with their brethren; ſome haue magnified the place of their buriall, as being once a conſecrated religious houſe! oh what a glory was it vnto them to be put together in a graue amongſt ſuch holy bones, and cinders.

Some with impudent faces, and hardned hearts haue proteſted a further confirmation in their deceiueable opinions, as if they all went to heauen immediatly, whereas otherwiſe, they ſuppoſe there muſt be a paſſage through Purgatory; ſome are not forward in any cenſure, but meane to attend the verdict of the holy Church, and what definite ſentence the Pope and conclaue of Cardinals will giue vpon them: and ſome are ſo ridiculouſly beſotted, and ignorant,

that

that either they doe beleeue, or are eaſily made to beleeue, that the *Puritans* haue preuailed againſt them by deuiſes, as either lapping the wall, or ſawing the Timber: thus hath the deuill cunning enough to inferre Scripture againſt Chriſt, and need not make it a worke of wonder, to harden our fleſhly hearts like ſtones; For you ſhall reade of a Father, that in a certaine paſſage of paſſion, did pray for a ſtony heart, rather then a Iewiſh heart, becauſe the very rocks rent aſunder, and graues did open at the death of Chriſt, when the Iewes were not moued at all, but blaſphemed the God of ſaluation, crying in his life, crucifie: and in deſpight of his reſurrection, hired the ſouldiers to divulge, that his Diſciples came by night, and ſtole him out of his graue.

Secondly, concerning the Proteſtants with feare and trembling, they impute it to Gods iudgement, and vengeance; yea, and then it is a memorable fatall puniſhment, not only for their maine oppoſition to Gods word, but for their preſumptuous affronting the true Church of GOD, which is ſo neere in that place, as if the Deuill had afflicted them with boaſtes and vaine-glory to their Auditorie, that

they ſhould heare other manner of Preaching, more Diuine illumination, more rarely qualified gifts, more excellent Doctrines, more worthy points of mortification, more zeale, deuotion and piety, then any Puritane in the world could afford, open, and exemplifie? From whence I will briefely collect theſe obſeruations.

1 Firſt, the wonder of the iudgement conſiſteth in this, that ſo many ſhould be ſlaine with ſo little a meanes: 100. perſons, not 250. in, all to periſh with the fall of a floore, not 25. foot long. 2. Secondly, that it muſt fall out on the 5. of their Nouember, as if God would reuenge the miſchiefe they pretended againſt vs on the 5. of our Nouem. 3. Thirdly, that it muſt be on the Sabaoth day, when another Preacher was hard by in the religious exerciſes of the Saboth, according to the order of the gouernement of the Church of *England*; as if *Dagon* indeed ſhould fall downe and breake his armes, when the Arke of God is brought into the Temple. 4. Fourthly, that men are worthily ſerued, I meane luke-warme Proteſtants, that muſt run from the pure waters of *Shiloe*, to bedirty themſelues in the filthy puddels of mens traditions. For what had any Proteſtant

teſtant to doe with curioſity, when they knew how the men were ſlaine that looked into the Ark: and what puniſhment *Vzzah* had for proffering to help the Cart from falling, &c. 5. Fiftly, that the corruption of nature was diſcouered in ſeeking after nouelty; and how ſtrangely are we tranſported with opinion, eſpecially in theſe dayes, as if all the learning, religion, and piety in the world, lay in the head and breaſt of a Ieſuite or a Papiſt; when I dare be bold to ſay, we haue 100. learned men for one; yea, the profeſſours of our Religion are ten times more deuout then themſelues: For what they want in idle and fruitleſſe ſuperſtition, they abound with true zeale, and deuotion; but ſuch is the corruption of time, and fantaſticality of manners, that a Popiſh Phiſitian is a man of rare quality: a Popiſh Gentleman is a greater Politician, and excelleth in any action; and a Popiſh Ieſuite is a diuine of extraordinary ſpirit, and heauenly illumination. 6 Sixtly, it was obſerued, that the Papiſts grew of late ſo audaciouſly bold, that they durſt euen boaſt againe of the Kings Pardon, and grace, and tell vs to our faces, wee were heretickes, and fit for nothing but the fire, and to be conſumed to cinders. 7. Laſt of all, that how euer the Papiſts

piſts hearts are hardned from receiuing any impreſſion of conuerſion: yet by this meanes and acknowledging that *digitus Dei* pointed at the miſchiefe, many thouſands wauering Proteſtants are fully confirmed, and can cry out with the lame woman that was bruiſed in this downfall: If God ſpare me now, I will neuer pray to Saints againe; but to my Lord and Sauiour Ieſus Chriſt, who onely is my Redeemer.

3 Thirdly, concerning the opening the ſtory and diſcouery of the accident, I muſt inſiſt a little vpon ſome circumſtances. The Papiſts in generall haue preſumptuouſly taken hold of theſe lenatiue courſes, and the Prieſts in particular haue dared vs to our faces, & inſultingly importuned a diſputation with our beſt Doctors; whereupon in Aprill laſt you had a meeting at Sir *Ed. Greſhams* about *Tranſubſtantiation*, betweene D. *Featly* and Mr. *Waker* on our ſide, and D. *Egleſton* and Mr. *Wood* on theirs: and although that religious and learned man D. *Featly* did abſolutely put them to a *non plus* out of *Theodoret*, yet as they thought then to auoyde it with poore euaſions; ſo doe they ſtill runne away with a preiudicate opinion of ſufficiencie, like the Auſtridge, who hiding her little head, ſuppoſeth her

great

great body obſcured: After this there was another conference by Sir *Humfery Lyndes* procurement betweene *Fiſher* the Ieſuite, and Doctor *White*, who had a yeare before oppoſed the ſaid *Fiſher* in the preſence of his Maieſtie: here alſo was that worthy Dr. *Featly* an aſſiſtant, and the point was about the viſibility of our Church before *Luther*: the ſtanders by, themſelues, moſt abſurdly calling for names: in all which, how they were anſwered, the God of all truth knowes, and the verity of the cauſe can teſtifie; but how the contrary boaſted moſt vainegloriouſly, and rumour breathed out miſchieuous calumniations, the Deuill, the father of all lyes taught them to betray their ſoules to wickednes, and to flatter ignorant men and women with contrarious reports; witneſſe heauen and earth, & thoſe ſcandalous libels which goe abroad in *Fiſhers* name: thoſe rediculous Italian *Gazetts*, that come from *Rome*, *Millane*, and *Antwerp*, and that damnable *Gallo Belgius* lately come ouer: In all which, the vaunts of *Fiſher* are publiſhed, and the world vnderſtands, or at leaſt is made to vnderſtand, that there is a tolleration of Religion in England, and that the Maſſe is publickly celebrated; which being as true as the reſt, I caſt

likewiſe from me in to the deuils forge of lying and calumniation: and after all this, many other remarkable things were obſerued amongſt vs, tending to the abuſe of Religion, piety, and the whole gouernment: yea, the Papiſts themſelues are aſhamed of ſome particulars, reſembling the *Satyre*, who ran away at the ſound of the horne, which he himſelfe did blow.

Firſt, that many Ladies and Gentlewomen of account did more publickly frequent the Embaſſadors houſes to heare Maſſe, then they were accuſtomed, and ſeemed not only to iuſtifie the action, but with many applauſes to maintaine the religion.

Secondly, that diuers young Gentlewomen & hopefull Gentlemen, haue beene ſent ouer of late to ſtore their forraigne Monaſteries, and to be brought vp after their Catholicke manner.

Thirdly, that ſundry Prieſts and others haue boaſted of extraordinary pardons, inſomuch that one *Preſton* a Prieſt or Ieſuite hath dared to giue out copies of his abroad to ſhew the many flouriſhes in the ſame, with other cauſes, why it was granted, inſomuch, that ſome ſufficient Papiſts haue miſdoubted the originall, are ſuſpected, that he himſelfe hath added ſomething out of

his

his owne braine. Fourthly, that many papisticall pictures, medailes, & crucifixes haue beene publikely sold, and endured amongst vs, with much outfacing and ostentation on their side. Fiftly, that diuers Iesuites durst take aduantage of that disastrous accident, which fell vpon the seruant of God Doctor *Sutton* drowned comming from *Newcastle*, whereupon they boasted to some Ladies and Gentlewomen, that the sea had fought for them, and swallowed vp so great an enemie, and hereticke to the Church of God. Sixtly, they had solemne masse and seruice by the way of thanksgiuing, that the Catholicke cause, as they termed it, did thriue so well, and their religion was so propagated in England. Last of al, they reioyced amongst themselues, to thinke, what entertainment penurious priests, and ignorant Iesuites had in England, with reuerend placing and precedency ouer Superiours, with inuitation and accates farre beyond their greatest Lords, and with all manner of pleasures, outstripping their owne coniectures, and expectation, whereas in other countries the better sort deale with them, as we doe with our poore vnlearned, and reading ministers, make sport with them, or vse them in the stead of *pedants*, or Schoolemasters.

Now for all theſe glorious flouriſhes, and preſumptuous boaſtings, fuming out of the dunghill of pride, ſelfe-loue, and ignorance, there wanted not ſome iudicious papiſts, that cloſed with them in this manner: That it was true indeed, that their Maſſes were worthy celebrations, their *Lithurgy* had extraordinary paſſages, and their ceremonies exceeded for brauery; but yet they wanted the eſſentiall point of religion, which was preaching, and the only meanes of conuerſion of ſoules: to which *Fiſher* the Ieſuite anſwered, that though indeed it was not common amongſt them, as requiring both learning, ſtudie, and induſtry, which euery religious man was not capable of, yet had they beene extraordinarie indulgent, for that alſo, and that when he pleaſed he ſhould heare and be acquainted with their exerciſes, and preaching, yea ſuch rarely qualified men were conſecrated to this purpoſe, that the Proteſtants came as farre ſhort of them, as a Maſſe-Prieſt to the Fathers of the Church; yea, ſome of them had giftes of illumination, and were able to rauiſh and catch any ſoule in the world; and with that he named two brothers, *Druries*, Gentlemen borne, and taking orders vpon them, who

were brought vp in the Colledge of *Doway* beyond the Seas, of whom *William Drury* had composed a tragicke Comedy of *Alared*, or *Alfred* sometime King of *England*, in a well written Latine phrase, and dedicated it to Count *Gondamar* 1620. As also a pleasant Comedie called *Death and the Diuell*, by which a reasonable man might iudge of their pregnancie, and sufficiencie to any imployment: but especially now more deuoutly giuen, hee should as much wonder at ther sanctity and piety, as their wit and other excellent gifts: one of whom was on Sundayes to supply the place of a Predicant at a certaine house in the Blacke Friers: all which, when the Gentleman had fully vnderstood, he seemed to apprehend it with good liking, and promised to be a daily attendant, as one of the auditory.

Now you must consider, that these famous Iesuites and Priests residing about this Towne (as Fowlers doe in fallow fields, to catch silly birds) to watch for poore ignorant soules, and seduce whom they could to their superstition and fopperies, namely *Fisher*, *Sweet*, *Preston*, the *Druries*, and some others, had by ioynt assent hired a house close to the French Ambassadors in

the Blacke Friers: ſo that when it pleaſed him, he had recourſe thither himſelfe, but becauſe the exerciſe was performed in the Engliſh tongue, and the Preaching made for bringing ſuch ſtrayed Sheepe into one Folde: hee ſeldome came amongſt them, but gaue leaue to the better ſort for the better accommodating themſelues to paſſe through his owne houſe, and ſo ouer the Gatehouſe into this roome, which was two ſtories high, and as we call it, a halfe ſtory, ſo that they went vp two long paire of ſtaires, the building ancient, the roome ſomewhat ſpacious, hauing dormer windowes, and ſeemed indeede a hanſome Garret: For thoſe which haue beene in it ſay, the ſtaires were ſomewhat darke & dampiſh, and the roome it ſelfe did ſauer of the walls and morter, as in ſuch places is vſuall, and euery where knowne.

But before I come to the maine point, I muſt tell you, how ſome haue gone ſo farre to yeeld you reaſons, why they choſe this place, and ordered it in this manner.

1. Firſt, for their owne ſecurity, becauſe the Engliſh being better affected to the French Ambaſſadours, then other Strangers, would not be ſo forward to tumultuous innouation, or diſturbing

bing them. Considering the reuerence and respect, which all Ambassadors challenge in all nations, and vpon all occasions. 2. Secondly, the remembrance of the place, as being once consecrated to *pias vsus*, a publique Monasterie, and sanctified religious house of Black Friers in those dayes. 3. Thirdly, a kinde of emulation, but I may call it enuie and malice; yea, inueterate malice, that all Papists in generall beare to the Ministers of the now Black Friers Church: and the Priests in particular seeme disaffected, euen with the very person of him that is there, Master *Gouge* by name, whom yet I will be bold to call, one of the Churches Worthies: and so they presumed by way of contestation to assure their auditorie, that they should heare other manner of doctrine, other manner of gracefull vtterance, other manner of enforcement to deuotion, and a good life; other manner of beating downe of sinne and impiety; other manner of vrging to almes, charity, and good workes; other manner of affrighting the conscience with the terrours of hell; other manner of rauishing the penitent soule with the ioyes of heauen, then any Puritane Preacher of the world was capable of.

4. Fourthly, they chose a higher roome for to

auoide displeasure and disturbance, and that they might vse their own actions and gestures without discouery of commers in : For herein their vehemencie is very efficatious ; so that I haue heard Protestants my selfe finde fault with the puling voyce, speaking in the nose, and absurd accent of some Preachers ; besides vnseemely casting vp of the eyes with fantasticall motions, which also many hipocriticall tradesmen haue immitated, and haue knowne some Preachers to commend that counterfet *Spalato* amongst vs, who in his warmenesse hath bin very gracefull in the Pulpit, as I my selfe can witnesse in the Mercers Chappell in *London*, where the Italians haue now a meeting to sanctifie the Sabaoth.

5. Last of all, by reason of the water, and conueniency of landing people, who otherWise might be watched comming by land, either entangled by the inconuenience of debt, or other difficulties of as great consequence.

Now I come to the disaster it selfe, *Drury* being to Preach, not he that composed the Comedies, but the other brother : notice was giuen to the former Sundayes assembly, what they were to expect the Sunday following, wherupon both *Papists* & *Protestants* resorted thither, yea som for

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very curioſities ſake, as I haue ſaid before, ſo that on Sonday the 26. of October, as wee account: but the 5. of Nouember, according to Romiſh and forraigne computation, by three a-clocke in the after-noone, there were very neere 250. in this aſſembly: the Ladies and the better ſort had either Chaires, Stooles or Cuſhions to ſit vpon: the Ieſuite himſelfe made a Pulpit likewiſe of a Chaire: ſome two or three Prieſts were alſo there, the common ſort ſtoode as cloſe as they could; ſome accommodated themſelues in a dormer window, and diuers leaned cloſe to the wall, who in a manner were all ſaued when the floore fell.

When all things were ready, and the prayer finiſhed, the Ieſuite tooke for his Text the Goſpell of the day, being (as I take it) the 22. Sunday after Trinity, and extracted out of the 18. of *Mathew*, beginning the 21. verſe to the end: the ſtory concernes forgiueneſſe of ſinnes, and deſcribeth the wicked cruelty of the vniuſt Steward, whom his Maiſter remitted, though he owed him 10000. talents, but hee would not forgiue his fellow a 100. pence; whereupon hee was called to a new reckoning, and caſt into priſon, and then the particular words are, which

he inſiſted vpon the 34. verſe; *So his Maſter was wroth, and deliuered him to the Iaylers, till he ſhould pay all that was due to him.* For the generall, hee vrged many good Doctrines, and Vſes; For the particular, he modelled out that fantaſie of Purgatory, which hee followed with a full crie of pennance, ſatisfaction, and paying of money, with ſuch like.

While this exerciſe was in hand, a Gentleman brought vp his friend to ſee the place, and bee partaker of the Sermon, who all the time hee was going vp ſtaires, cried out, Whither doe I goe? I proteſt my heart trembles; and when he came into the roome, the Prieſt being very loud, he whiſperd his friend in the eare, that he was afraid; For as he ſuppoſed, the roome did ſhake vnder him; at which, his friend betweene ſmiling and anger left him, and went cloſe to the wall behinde the Preachers chaire. The Gentleman durſt not ſtirre from the ſtaires, and came not full two yards in the roome, when on a ſuddaine there was a kinde of murmuring amongſt the people, and ſome were heard to ſay, the roome ſhakes; which word being taken one of another, the whole company roſe vp with a ſtrong ſuddainneſſe, and ſome of the

women ſcrieched: I cannot compare it better, then to many paſſengers in a Boat in a tempeſt, who are commanded to ſit ſtill, and let the Watermen alone with managing the Oares; but ſome vnruly people riſing ouerthrowes them all. So was this company ſerued: for the people thus affrighted, ſtarted vp with extraordinary quickneſſe, and at an inſtant the maine Summer or beame brake in ſunder, being mortiſed in the wall ſome fiue foot from the ſame, and ſo the whole roofe or flower fell at once with all the people, that ſtood thronging on it, and with the violent impetuoſity draue downe the nether roome quite to the ground, ſo that they fell aboue 24. foot high, and were moſt of them buried and bruſed betweene the rubbiſh and the timber: and though ſome were queſtionleſſe ſmothered, yet for the moſt part they were hurt and bled, and being taken forth the next day and laid all along in the Gallery preſented to the lookers on, a wofull ſpectacle of foureſcore and ſeauenteene dead perſons, beſides 8. or 9. which periſhed ſince, vnable to recouer themſelues.

They that kept themſelues cloſe to the walls, or remained by the windowes, or held by the Rafters, or ſettled themſelues by the ſtayres, or

were driuen away by feare and ſuſpition, ſaued themſelues without further hurt: but ſuch as ſeemed more deuoute, and thronged neere the Preacher, periſhed in a moment with himſelfe, and other Prieſts and Ieſuites, and this was the ſumme of that vnhappy diſaſter.

Now it may be, you Will expect a Catologue of the Names of the Proteſtants, Perſons which were ſlaine in this diſaſter; which I knowe, no man can exactly ſet downe in ſuch a mixt an aſſembly, beeing compounded (in a manner) of ſtrangers one to another,

For the next day to haue a father looke for his wife and ſonne, a daughter aske for her mother and bretheren, a ſiſter come after a brother, and vncle; one kinſman to ſeeke another, a Maſter the ſeruant, the ſeruant the Maſter, and friends to ſearch the very rubbiſh for their friends and acquaintance, was a harſh enquirie, and vnpleaſant to heare: to ſee the wringing of hands, the tearing of haire, the thumping of breaſts, the ſhedding of teares, eiaculations, weepings, and wofull bemoanings, was a lamentable ſpectacle. To behold others impudent, and hard-hearted, iuſtifying the action,

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commending the ſlaughter, extolling the buriall, praiſing the martyrdome, and making a ſport of Gods vengeance, was both pittifull and ridiculous. To ſee the ſtreetes thronged with people, threatning the gates, and railing on the religion, to heare vnruly voices crye out vpon popery, and tumultuous men and women demaund they knew not what, yea ſuch as feared neither God nor men to be now profeſſors of the Goſpell, and deteſters of Antichriſt, when peraduenture their principall intents tended at ſpoile, and rifling, was dangerous and not to be endured; but God bethanked, by the ſecrets of gouernment, and the wiſdome and courage of the Magiſtrate, within a day or two all was pacified, the bodies buried, euery man retyred to his owne dwelling, the better ſort conuayed away, the ſtreets cleered, the Timber caſt out, the rubbiſh ſearched, and the place ſtandeth ſtill with the walls vpright, and the couering ouerhead.

Now to the laſt part of my diuiſion, which is a concluſion, and referring it to your owne cenſures. I appeale to the obſtinateſt Papiſt in England: Why ſhould we not abſolutely determine it a Vengeance of God on his and our ene-

mies, ſeeing Papiſts themſelues are ſo vncharitable to repute vs all damned hereticks, to deteſt and abhorre our congregations, to hate and maligne our perſons, to ſcoffe and deride our profeſſion, and to take aduantage of euery petty ouerthrow, or misfortunes which ſeeme to depreſſe vs, as in plaine tearmes is notoriouſly knowne by the triumphs in *Rome* for the acquiſition of the *Palatinate*, and the laſt defeat of the Duke of *Brunſwick*; Yea the other day, how did the Papiſts of *England* reioyce at Doctor *Suttons* death, yea added contumely and opprobrious tearmes and taunts againſt him and vs all. Why ſhould not we then I ſay, if example and precept rule vs, condemne them, as much as they vs, yea cry out *Digitus Dei*, when their treaſons and impieties are diſcouered, when their idolatry and prophanations are puniſhed.

Nor is it with vs, as it was in thoſe daies betweene *Iſrael* and *Iuda*; for they were bretheren by conſanguinity, and profeſſors of one God by religion, and education, and yet you ſaw what puniſhments they inflicted vpon one another for Gods cauſe; Nor is it with vs, as betweene Iſrael and the Ægiptians, though Idolaters, and prophaners of God, becauſe there was a ſpeciall

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commandement to forbeare ſtrangers, and releeue and welcome the oppreſſed, in regard that Iſrael it ſelfe was a ſtranger in Ægipt, and the heathen Kings tooke pitty of their calamity. Nor is it with vs, as betweene Turkes and Infidels, Idolaters and Chriſtians, for they will not blaſpheme the name of Chriſt, and their ignorance is excuſable, as *Pauls* was in *Magno inſciti bello*, and if God pleaſe they may be conuerted, when they know better; as for the ouerrunning of Chriſtendome with whole Armies, and deuaſtation, who knowes not what *Dominandi libido* meanes? and for any thing I ſee, other Princes haue done the like in the large extenſion of their Empires. But it is with vs, as betweene the Prophets and the Prieſts of *Baal*: betweene *Daniel* and the impoſtures, that deceiued *Darius* about *Bels* Deity; betweene Chriſt and the Phariſes, betweene Chriſt and Antichriſt; For the holy ſpirit ſaies plainely, that his greateſt enemy muſt ſit in the Temple of God, as God, and out of a proud mouth, yet hipocriticall holineſſe, not only ſpeake blaſphemies againſt the God of heauen, but practiſe horrible cruelties and iniquity againſt the ſaints on earth. Therefore I requeſt the Papiſts to ſearch their

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religion more narrowly, and ſift the aſhes more thicker, and then no doubt they ſhall finde the footſteps of men, women, and children, who deuoured the Kings allowance, and ſo diſcouer how they were deceiued. And I coniure the Proteſtant to hold cloſe to the altar, and take heed of luke-warmneſſe, inconſtancy, and curioſity: remember what *Ioſhua* ſaid, though Iſrael went aſtray, he and his houſe would ſerue the true God truly: And what *Job* concludes,

though thou kill me, I will not forſake thee, for I know my Redeemer liues, and I ſhall ſee him with theſe eyes.

FINIS.